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A 1964 report describes various Catholic programs and projects which foster interracial justice. The material is presented under the rubrics of curriculum guides, programs for teachers, programs for youth, and continuing programs in educational planning (which also includes non-Catholic compensatory education efforts and interracial understanding in the classroom). (NH)

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YOUTH EDUCATION AND INTERRACIAL JUSTICE

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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a report on some projects

Office of Education-EEOP
Research and Materials Branch

NATIONAL CATHOLIC CONFERENCE FOR INTERRACIAL JUSTIC

YOUTH EDUCATION AND INTERRACIAL JUSTICE:
A REPORT ON SOME PROJECTS

YOUTH EDUCATION AND INTERRACIAL JUSTICE is a preliminary report covering a wide range of schools' programs related to the race field. Programs touched on include teacher education, curriculum evaluation, inculcation of moral and democratic values, interracial youth programs, and special resource programs to meet the needs of disadvantaged youth.

The National Catholic Conference for Interracial Justice plans to follow this report with regular informational bulletins on additional programs and resource materials. Work in the program areas summarized is beginning to broaden rapidly in the parochial and public educational fields.

Many of the resource materials contained in this report can be secured from the National Catholic Conference for Interracial Justice or its Southern Field Service office. In any case the Conference can rapidly put those interested in contact with the leaders of the projects cited.

The Conference is indebted to Mrs. J. E. Richardson of the Catholic Interracial Council of Minneapolis-St. Paul who prepared this report with the collaboration of Miss Gloria Ann Franchi, Chicago public school teacher and a volunteer with the Conference.

Additional copies of the report can be secured from the Conference at $1.50 per copy.

Mathew Ahmann
Executive Director

May 1, 1964

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EQUAL EDUCATIONAL OPPORTUNITIES
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INTRODUCTION

CATHOLICS AND EDUCATION FOR INTERRACIAL JUSTICE

> When a Catholic fails to take a stand against racial intolerance or prejudice, he is a slacker in the army of the Church militant at a time when history's most crucial battle is being waged to determine whether the spiritual or the pagan conception of life will rule the world.

This summation of the practical action that should flow from Catholic principles as stated by Cardinal Richard J. Cushing should come as no surprise, no shock, but it does. In practice it is obvious that all Catholics are not taking a firm stand against racial intolerance and prejudice. If we were, the faces of our cities would be drastically different today. Since the Church's teaching on race is so clear, why does the practice lag behind?

Pope John XXIII suggested one answer in Mater et Magistra:

> A social doctrine has to be translated into reality and not just merely formulated. This is particularly true of the Christian social doctrine whose light is truth, whose objective is justice and whose driving force is love ... Consequently, it is not enough for this education that men be taught their social obligations. They must also be given by practical action the methods that will enable them to fulfill these duties.

These words imply an added responsibility for Catholic educators since they can no longer take for granted that principles taught in the classroom will automatically be related to practice; or even that principles of interracial justice are really being adequately taught under the general heading, justice. Theirs is the challenge of positively shaping the minds of today's students to a fuller awareness of the reality of the unity of the human race. Theirs is the task of closing the gap between principles and performance. This is a difficult task. Because it is, we must focus our attention more fully on planning and techniques. The following pages include programs and projects which partially meet the need and are directed to various aspects of the problem in addition to classroom programs.

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SECTION I. CURRICULUM GUIDES

Several dioceses have developed curriculum guides which clearly relate justice to interracial justice; which give Catholic students a positive challenge to translate their beliefs into action. Typical of these guides are the following:

The Syllabus on Racial Justice

This teacher guide used by the Diocese of Charleston and the Archdiocese of Atlanta "is intended to give young Catholics a fresh insight into the Church's teachings on one of our most urgent social problems--relations between the races."

Covering material for grades 7-12, the syllabus contains units which develop traditional Catholic doctrines of the "Universality of the Church," the "Mystical Body of Christ," the "Virtue of Justice" and "Christian Charity." Each unit is subdivided into lessons. Included are themes such as: "Christ knows no color-line" and "The oneness of the Church permits no racial inequality."

Besides the basic concepts, the outline suggests stories and biographies which will give students a clearer sense of identity with people of other races. The section for grades 9-12 calls attention to: unjust wages, unsatisfactory dwelling places, and the inequalities of opportunity in today's society. On the senior level, especially, the student is reminded that "Charity is a virtue which demands the proof of action."

A Guide for Applying the Principles of Justice and the Doctrine of the Mystical Body of Christ to Race Relations

This guide issued by the Diocese of Lafayette reminds teachers that "it is with a sense of urgency that this guide is sent to the schools so no one will neglect the teaching of Christian principles in a matter which we have perhaps already too long neglected."

The outlines incorporate teachings on Justice and the Mystical Body into existing religion and social studies courses for grades 9-12.

In social studies, the outline suggests correlation of truths about racial justice with units on the Declaration of Independence, the foundations of democracy, the Constitution, the history of segregation, the policy of states' rights and its limitations, the Social Order, and the World Community.

In religion, the guide provides insight into the new dimension which membership in the Mystical Body of Christ adds to race relations. Under Justice particular emphasis is placed on "Morality of Racial Segregation". Rights which are violated are spelled out and examples show how these rights are denied. The gravity of racial injustice is deeply ingrained throughout this guide.

The American Negro: A Unit Expanded from the Eighth Grade Social Studies

This 31-page booklet from the Commission on American Citizenship, Catholic University of America, points out "the falsehood and injustice that help build prejudice" against minority groups, and shows Catholics on the eighth grade level their duty "to Christian social living in the school and neighborhood."

The booklet develops four questions: What do we know of the American Negro? How did the Negro live after coming to America? What are the gifts of the Negro to American life? What is our responsibility toward the Negro?

An extensive bibliography for teachers and students is given as well as suggestions for classroom projects for students. These include:

1. Find articles to present to the class from such magazines as Interracial Review, Opportunity, the Journal of Negro Life.

2. Find out how each of the following groups has worked to promote interracial justice: Fair Employment Practices, Commissions, Catholic Interracial Councils, etc.

3. Give a choral reading of such sections of James Johnson's God's Trombones as "The Creation."

An Elementary Catechism on the Morality of Segregation and Racial Discrimination

The Diocese of Little Rock has prepared this outline for Confraternity of the Christian Doctrine discussion groups. Questions and answers cover topics from the nature and causes of segregation to remedies for racial prejudice and personal obligation to combat segregation. The booklet presents 72 forthright questions and equally forthright answers which culminate in the obligation of Catholics to "disapprove such a system [segregation] because it includes the doctrine of racism as condemned by the Church."

Scope

This publication for Confraternity Classes published by the Joseph G. O'Brien Co. of Peoria, Illinois, has consistently included teachings on interracial understanding in its presentation of many topics.

The April 7, 1963 issue dealt with "Catholics and Race." Under the topic What You Can Do, it offered four concrete suggestions to high school students:

1. Meet the Minority. Knowledge comes first--driving out fear and distrust. How many Negroes, Puerto Ricans, Mexicans, Chinese do you know at the present time? Make an effort to meet these fellow Americans in your Church, your recreation. Invite them to your home; visit theirs.

2. Project yourself into the situation of a minority member. This takes 'empathy'--the ability to put yourself into the other fellow's shoes. Christ dearly loves this quality; He will help you acquire it.

3. Learn how to act. One way is to read, another to listen to people of minority groups and others who have worked in the field.

4. Join a Catholic Interracial Council or other Organization working in the area of trying to solve human problems which have resulted from discrimination.

* * *

Although many individual teachers and schools have developed their own resource units of speakers and materials to be used in religion and social studies, as well as other classes, the strength of a diocesan or community-wide curriculum guide is obvious.

With the increase in the volume of materials available; with the background that is necessary to develop a well-rounded program for interracial understanding; with the limitations of time in a teaching schedule, it is extremely difficult for the individual teacher to develop his or her own guides.

It is also for these reasons that special programs for teachers have been gaining momentum throughout the country. Section II deals with this area.

SECTION II. PROGRAMS FOR TEACHERS

Friendship House

Friendship House, 4233 S. Indiana, Chicago, has pioneered in the field of programs for teachers and now offers a host of services. These include all day race relations institutes, weekend seminars for teaching Sisters, and reprints of excellent articles for classrooms and schools from their monthly magazine, Community.

The September, 1963 issue of Community tells the story of the sister who helped organize picketing of a Catholic Women's Club which had refused to change its policy of discrimination. The sister who explains, "Why We Picketed," had attended a Friendship House Weekend and later inaugurated several study days and programs for her community.

One of the most successful features of the Friendship House Workshops is a visit to the home of a Negro family where small groups of workshop participants discuss the racial situation in a relaxed, informal home setting. The experiences which are shared and the free exchange of questions and answers present a unique approach that cannot be equalled by more formal presentations.

A list of materials of particular interest to teachers is given below.

Reprints from Community: 25¢ each

"God's Life in Us" by Monsignor Daniel M. Cantwell from a talk on the Incarnation -- Sept. 1962.

"The Mantle of Leadership" by Cardinal Meyer, an address to clergy on racial integration -- July 1961.

"The Negro Attitude Toward the Catholic Church" by Father Rollins Lambert -- July 1961.

"Critical Criteria" and "Books for Children" by Charlemae Rollins, standards for evaluating children's and adults' books about Negroes -- Feb. 1962.

"Teaching Understanding" by Ann Stull, English teacher; an approach to Huck Finn -- Oct. 1961

"Stereotypes" by Benjamin R. Epstein who shows that "Shakespeare and Dickens are among the writers of classical works that present Jews in bad stereotypes." -- Sept. 1961.

"Children's 'Problem' Books" by Charlemae Rollins: "Take an old childhood favorite, Little Black Sambo." -- Jan. 1962.

"A Study in Self-Identity" by Mildred Gladney. A study of the psychological result of discrimination on Negro children. "Negro children are surrounded by people and bombarded with objects that scream out, 'Black is evil: white is good!" -- June 1962.

"An Appeal to Students" by Sister Anna Adelaide who calls on her high school students for leadership in ending discrimination in restaurants. -- Jan. 1962.

"Blackface Minstrels -- Ten Reasons Why They are Not So Funny" by Reverend Albert S. Foley, S.J.
"These are BAD Words!". On racial etiquette -- Feb., 1962.
"Discrimination in Education" by Father Hogan. On discrimination in the North -- Jan. and Sept. 1962.
"Teaching Teachers" by Sister Angelica, O.S.F. On Study Days and Weekends for Sisters, Also, Study Days' Schedule, listing topics available on tape from Sister Angelica, c/o Alvernia High School, Chicago. Tapes on loan for $1.00 rental.
"Twenty Basic Books on Race", a bibliography -- Feb., 1962.
"Friendship House", history and programs -- Sept., 1961; June, 1962; Feb. 1963.
"Friendship House Home Visits" (educational home meetings), a social action technique -- Oct., 1961; Jan. & Feb., 1962.

Race And the Religious School: A Conference

This program for teaching sisters was sponsored by the New Rochelle Chapter of the New York Catholic Interracial Council in cooperation with the College of New Rochelle. It was a pioneer program in many respects and a full report of this conference is available from the New York C.I.C., 920 Broadway.

Underscored in the evaluation of the conference were the reasons for holding such an institute. The report stated that the teaching of interracial understanding deserves special attention for the following reasons:

1. Because of the very complexity of the racial problem.

2. Because everyone's attitudes, the teacher's included, are strongly influenced by family, regional or personal background which may lack interracial experiences.

3. Because texts and sources from which teachers themselves have studied have so frequently been seriously biased in behalf of racial superiority, or reflect inaccurate racial assumptions, omissions or distortions.

4. Because teachers with their full schedules may be hard pressed to keep abreast of changes in community opinions and movements in the field of race relations.

The topic which stimulated the most discussion dealt with the nature and extent of the use of Catholic resources for children in depressed areas which are often coincident with "ghetto areas." There was a serious attempt to come to grips with the role Catholics and Catholic institutions should play in areas marked by low income, educational lag, family and community disorganization. (See section IV.)

Other matters which were discussed as areas for action were:

1. The need for developing more interracial contact, especially at the juvenile level, for the formation of good attitudes and responses toward persons of different racial backgrounds.

2. The need to examine critically textbooks and other teaching aids which may be misleading about race relations. (See Section IV)

3. The need of forming young people in apostolic and practical ways for responsible leadership in the field of race relations. (See Section III)

Interracial Seminar: Summer Session

This was a unique one day program on race relations for a community of teaching sisters. The program was a cooperative venture of St. Mary-of-the-Woods School and the Indianapolis Catholic Interracial Council.

Involving 850 sisters, the summer session seminar probed into interracial problems and their solutions under the general theme of "The Role of the Catholic School in the Christian Approach to Interracial Justice."

The Teacher and Race Relations

A joint program of the South Bend Catholic Interracial Council and the National Conference of Christians and Jews, offered teachers the opportunity to hear about and to discuss "Classroom Techniques in Improving Race Relations."

Diocesan Catholic Teachers' Conferences

One of the most effective methods of reaching the widest audiences of Catholic teachers is to include topics on interracial understanding in annual teachers' conventions.

The Catholic Interracial Council of Syracuse was invited to talk on "Catholic Education and the Negro" for a diocesan teachers' convention of about 1000 teachers. Under the title "Racial Myths", one speaker pointed out that a false and incomplete image of the Negro is still being taught in many schools. To remedy these misconceptions he suggested that teachers:

1. Find a place for the facts of history as they relate to the Negro.

2. Make an objective review of the progress that Negroes have made from slavery to the present day.

3. Read current books on race relations and books on Negro history to increase one's own understanding and background.

The Diocese of Rockville Centre

This diocese devoted a workshop on both the elementary and secondary school level to the topic "Racism: A Problem for the Catholic Educator?"

Mr. Dennis Clark's speech at the grade school session has since been published in the magazine Integrated Education ("Color and Catholic Classrooms,") Many of his suggestions are referred to in Section IV of this report.

A Progression in Programming

In striving to find the most effective means of planning programs with and for teachers in the Catholic schools, the Twin Cities C.I.C. has approached the subject in several ways. The first year of their program they prepared packets of materials for teachers. The kits included pamphlets on the Church's teachings on race relations, materials on local problems of discrimination, catalogues of resource materials geared to specific units in 7th and 8th grade religion and social studies units in the archdiocesan curriculum.

From the interest created by this program, the following year the Council held a half day workshop for teachers in the 7th and 8th grades. Discussion at the workshop revealed a paucity of materials in textbooks and other teachers' tools on the cultural contributions of minority groups to the American heritage. Hence, future sessions were to deal with this.

This year, C.I.C. representatives spoke at the Minnesota Catholic Education Association to direct the attention of Catholic teachers to the fact that for too long pertinent facts about minority groups have been neglected, and teachers must strive to close the gap.

A new area focused on this year was counseling minority students. A member of the C.I.C. whose profession is counselling spoke on "Minority Children: The Forgotten Youth in Counselling."

Making a Commitment

Members attending the first Ohio Catholic Educational Convention endorsed the following policy:

> We commit ourselves to the fulfillment of the recognition of our personal and social responsibility for the freedom and welfare of every American by:
>
> ---giving to every pupil in our schools practical and progressive instruction on the elimination of every kind of sinful racial discrimination and the establishment of interracial justice and charity.

--being ourselves personally and actively engaged (every administrator, teacher, parent and pupil) in working for the elimination of any and all injustices suffered by Negroes.

* * *

Whether the method is a one day conference, a several day workshop, talks, reading programs or practical home visits, there is a growing awareness among teachers for the necessity of self education in the field of interracial understanding. As Sister Angelica, O.S.F., wrote in the February 1963 issue of Community:

> The teacher, therefore, must understand the student. This means understanding the social milieu in which that child is growing, and understanding our diverse American society with its various sub-cultures based on ethnic and economic differences.
>
> For the benefit of the thousands of teachers in our parochial school system, most of whom come from white middle-class background, some type of special preparation is needed for understanding this diversity. Certainly it is needed for those who will sometime in their professional career, teach children of different racial, economic, and cultural background. Even more acutely is it needed for those who will teach their white, middle-class youthful counterparts -- in order to form in these students sound values and attitudes.

By exploring today's crucial problems in the field of race relations and by constantly searching for solutions to those problems, teachers, curriculum makers, counselors and advisors prepare themselves for their task of educating youth. If through practical action they can point out to youth the methods that enable Catholics to fulfill their duties, their task is that much easier.

SECTION III. PROGRAMS FOR YOUTH

Youth Programs of the Chicago C.I.C.

"So there's no C.I.C. at your school. Here's how to build one," was the caption on a brochure sent by the Chicago Catholic Interracial Council to high school students.

One of the first Councils to inaugurate a junior C.I.C. program, the Chicago Council pointed out that "the purpose of C.I.C.'s High School division is to assist the schools in familiarizing students with the Church's teachings on Interracial Justice and Charity, and to provide practical means through which these teachings can be explored and put into practice."

In most instances, existing organizations, such as sociology clubs, Young Christian Student groups and even classes, incorporated the study of race relations into their current programs. Each club then sent delegates to a larger regional meeting where adult staff members of the C.I.C. met with students to plan interesting and effective programs.

Along with other human relations organizations, the C.I.C. offered such services to schools as speakers and panels, films, books, tours, exchange programs, advice on program planning and annual city wide study days for student leaders. In addition to these, the Council sponsored a scholarship program toenable minority students to attend Catholic High Schools.

(Primarily for budgetary reasons, all but the scholarship feature of this program has been temporarily discontinued. To revive, expand and place this youth program on firmer footing, the C.I.C. has proposed to the Archdiocesan School Board that the C.I.C.'s schools program become the official human relations educational program for all Catholic schools in the Archdiocese. A copy of the proposal, which could well serve as a model youth program, is available from the Chicago C.I.C., 21 W. Superior St., Chicago 60610.)

Junior C.I.C.'s

The Detroit Catholic Interracial Council cooperated with the Archbishop's Committee on Human Relations in organizing Junior C.I.C.'s in the 84 Catholic High Schools in the Archdiocese. To date, over 40 high school groups send delegates to two larger sections: one for the East side and one for the West. Each section holds one large training session each semester. During the year, individual clubs, under their own by-laws, carry out activities.

Leadership Clinics on human relations have been effective in building the program. A student-planned activity which flowed from one of the clinic sessions was the securing of signatures on a Student Pledge. The conclusion

of the pledge read:

> Therefore, I pledge myself to welcome into my school, my place of employment, my neighborhood, any responsible person of whatever race, creed, color or national origin and to work with him to build, improve and maintain a community which is good for all.

Syracuse C.I.C.

The Syracuse C.I.C. also has a Junior C.I.C. program. One of the chief year-long projects of the members is the writing, editing, and distributing of a monthly magazine, For All Mankind. Through this medium, the Junior C.I.C. helps students keep abreast of current implications of the Church's teachings on interracial justice.

Student Study Day: Milwaukee C.I.C.

"Getting Along Together: Students Examine Interracial Justice" was the theme of a full day's high school conference sponsored by the C.I.C. of Milwaukee. In last year's program, several hundred students participated in the workshops which probed attitudes and practices in the fields of housing, public accomodations, employment, and the causes and effects of prejudice.

Students received packets of material from various human relations groups in the state. These were designed to help the students who attended the conference plan programs for their own schools or classes.

Student Essay Contests

Several Catholic Interracial Councils and other groups sponsor essay contests to stimulate student interest in a personal response to interracial justice.

Experience from the C.I.C.'s of Providence, R.I. and South Bend, Indiana indicates that the selection of timely topics and the encouragement of students to do research, as well as presenting their own original ideas, will make the contest more meaningful. Publication of the winning essay in local papers, as well as in other sources, also extends the educational value of the program.

In some instances the contest has been the end result of a broader education program for interracial understanding. Speakers and resource material are suggested well in advance of the contest. One Council sponsored a broader Human Relations Contest which offered a prize for the project which best illustrated interracial understanding. Such various

projects resulted in neighborhood attitude surveys, school assembly student panels, scrapbooks on the cultural contributions of minority groups, and letters from outstanding Negro leaders, tape recordings, posters and programs for parents.

Apostolic Youth Groups and the C.I.C.

The Twin Cities C.I.C. has developed its high school youth program in cooperation with Contact groups from the St. Paul-Minneapolis Catholic Youth Centers.

The past two years, as part of National Catholic Youth Week, they sponsored student conferences on interracial understanding. Some of the most successful features of the study days were:

1. Buzz sessions of small discussion groups which tried to come to grips with student responsibility in solving problems presented in earlier sessions.

2. A variety of approaches besides speeches and panels. These included a debate one year, and another year a movie on Minnesota's migrant workers; a T.V. reprint of the "Chosen People" from the National Council of Catholic Men's series, Prejudice: U.S.A.; a dramatic reading of the play TRIAL BY FIRE by the Rev. George Dunne.

3. Thorough pre-planning by adult advisors and student organizers; for example, special training sessions for student discussion leaders.

4. Student and adult evaluation of each program so follow-up activity will be meaningful and new programs can be drawn up to meet changing perspectives.

As an outgrowth of last year's evaluation, this year several new programs will be tried in the two cities. One involves inviting a prominent speaker to address the assemblies of all the Catholic high schools in Minneapolis during Catholic Youth Week. The Youth Center provided tape recordings, plays and reading for follow-up activity in the classroom. Several of Dr. Martin Luther King's tape recordings were made available as well as copies of his speech at the March on Washington.

Projected plans include student participation in the home visit program; an interfaith "Winter Camp Weekend for Racial Understanding," to which each religious youth group in the city will send delegates.

A basic part of the manual of every Contact leader (Contact is an apostolic youth group at the Catholic Youth Center for high school students) is a human relations section. It contains several stimulating articles and an Inquiry prepared by the C.I.C. The Inquiry includes the

familiar "observe, judge and act" approach. As the manual indicates, "Set projects of action will not fit every set of circumstances." We can, however, learn from inspiring examples of decisive action that have been taken by young people."

Two reprints from Today magazine are incorporated into this manual and they provide several suggestions for action. One article, "Unseparate and Equal", by Arthur McGovern, S.J. from Today, April 1961, presents case studies of action by young people. The other, "The Need of the Hour is Justice", by Albert Nellum from Today, Feb. 1961 points out to students that:

> It would be impossible for me or any one to attempt to tell students how to be most effective. Yet it is easy to say that they must first be concerned, interested in the teachings of our Faith and the Constitution and in making them work. Whether it is in a picket line, or in a local Civil Rights group, whether it is merely stating our position when the time comes, we have a part to play.

* * *

Youth programs bring student concern and interest in solving these problems. The following section involves students, as well as teachers; actions, as well as attitudes.

SECTION IV. CONTINUING PROGRAMS IN EDUCATIONAL PLANNING

Areas for Continued Commitment

In his address to the Rockville Centre Diocesan Education Conference in 1963, Dennis Clark considered the educational tasks which face Catholic teachers and school administrators in the coming years of racial change. He discussed two key areas which deserve priority in thinking and planning by Catholic educators:

1. Catholic obligations toward educating children in deprived areas; many are minority children who face racial discrimination as well as other disadvantages.

2. Catholic responsibility for developing Christian attitudes on race in students who live in all-white or racially changing neighborhoods.

As an introduction to the first topic Mr. Clark had this to say:

> Perhaps the foremost obligation of Christian educators amid the confusing conditions connected with our race relations is the protection of the idea and development of the person from the deprivations and damage that can be visited uponhim. There are at large in our society terrible forces of exploitation and cynicism. The personality can usually withstand these influences, with God's protection if it is given proper human support. But racism has created such a wasteland of doubt, disorganization and injury that the non-white persons are under a special strain. The predatory forces that move through our ghetto areas attack personalities that are at a disadvantage because they lack certain supports that grow out of strong family traditions, stable employment and strong motivation.

It is clear that Catholic educators and education have much to offer in their whole outlook and emphasis on the person and the importance of preparing the student as summarized in Pope Pius XI's statement on the purpose of Christian education:

> Education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created.

This concept of education is of extreme importance to today's discussion about motivation and identity among minority youth. To help prepare the student, who has so many obstacles placed in his path from outside environmental forces, requires enormous faith, dedication and the use of specialized skills.

For this reason, this report contains a brief summary of some of the current attempts being made to provide programs of motivation for students who have been educationally deprived.

Catholics are, and of right ought to be, interested in such programs in both public and parochial schools. In California, for example, the San Francisco Catholic Interracial Council supported a state program for compensatory education in testimony before the San Francisco Board of Education and before the State Legislature in Sacramento. A former president of the Council serves as a member of the State Advisory Committee on Compensatory Education.

State of California: Special Compensatory Educational Program for Culturally Disadvantaged Children

Known as the McAteer Act, this California program, passed by the 1963 legislative session, was enacted for the following reason:

> To encourage the establishment and development of programs by local officers and agencies of the public school system directed to identifying those pupils affected by language, cultural and economic disadvantages who are potentially capable of completing the regular courses of instruction leading to graduation from the public elementary and secondary schools, and by special services, techniques, and activities to stimulating interest in intellectual, cultural, and educational attainment.

In testimony presented to the state legislature it was pointed out that the disadvantaged child is often unable to see the connection between education and his later employment. Because of lack of academic skills he drops further and further behind in school and his sense of defeatism and frustration are not noticed until he becomes a delinquent or school "drop out." The real object of the program, however, is not geared to preventing such action but to the positive goal of developing a student's real talents and skills.

Twenty-four cities in the state will participate in pilot projects under the McAteer Act this year. San Francisco is one of the cities and will receive $32,400 from the state toward its expenditure of $48,000 for its 1963-64 program. In the San Francisco project are children from neighborhoods of low socio-economic status where languages

other than English predominate. Most of the children are of Chinese, Negro, or Spanish backgrounds. San Francisco has had experience in programs of this type before, since it has participated in a School-Community Improvement Program (SCIP) under a Ford Foundation grant (total contribution through 1964 will amount to $310,000 since January 1961).

The School-Community Improvement Program (SCIP)

SCIP is a pilot project which has developed solutions for the reading and language problems of culturally deprived youth, with attention to the later employability or college placement of such youth.

Some of the chief features of the program include:

1. In-service training for teachers in a) academic areas and more especially in language skills, and b) background information for better understanding of inter-group relations.

2. Improved utilization of instructional materials, equipment and techniques.

3. Additional personnel and services for remedial reading, guidance and counselling and home visits.

4. Parent and community involvement, including sensitizing the community to needs and enlisting financial support.

5. Extension of cultural and academic enrichment opportunities.

6. Responsibility for alerting the community to the need for jobs for youth and creation of work programs.

In terms of specific programs this meant that many new and creative ideas were tried. In reading, for example, the "controlled reader" provided motivation for the students. Even when not interested in books, the students had a specific measure of progress in comprehension and speed with the use of the "controlled reader" which appealed very much to them. The S.R.A. Reading Laboratory proved an excellent aid in providing individualized instruction at the student's level. Shutter devices and the Instant Work and Word Phrases filmstrips were useful, particularly with the severely retarded reader. At the other end of the spectrum, Critical Reading Classes were established for above average students who wished to extend their reading competence to the areas of analysis and evaluation of ideas and methods.

In other fields, SCIP initiated an after school club entitled "Occupations Unlimited." Its purpose was investigating career opportunities for the non-college-bound student. Meanwhile, SCIP encouraged the formation of a city-wide "Jobs for Youth" committee, chaired by the Superintendent of Schools.

Summer workshops gave over 300 teachers an opportunity to receive help in intergroup relations and in teaching reading. Enrichment experiences for the students included field trips, attending plays, movies, and other programs. The opera and symphony drew the largest numbers of children who profited from a well planned before and after discussion of the event.

One of the more popular features of the grade school program involved volunteer story tellers who visited the classrooms. The volunteers had taken a course on the art of story telling, creative dramatics, puppetry and building story lists in preparation for their assignment.

Another area in which volunteers contributed a great deal was in staffing Study Centers where students could come for individual tutoring. The majority of the volunteers was college students!

Tutoring Program

Tutoring programs have also been successful in a number of areas of the country. Several colleges have participated in this program under the auspices of the National Federation of Catholic College Students.

Working in high "drop out" areas, college students have tutored high school students, most of whom were minority students. Manhattanville College of the Sacred Heart reports that their program of working with 34-45 high school students at a community center every Thursday evening was so well received that it will continue next year with the addition of an arts and crafts program for younger children as well.

College students who helped in the tutoring program saw many advantages to this approach. As one student commented:

> I can see the benefits for the program, not only educationally but in the individual student's personality. The culturally deprived student needs the individual attention, and appreciates our interest in his schoolwork, personal problems, and accomplishments.

In many instances the college students were able to provide information on careers and college scholarships and loan programs.

Students from Fordham University worked with the tutorial program of the New York Board of Education and the College of Our Lady of Good Counsel has also joined a tutorial project.

Teacher's Aid Program of the Berkeley, California Chapter of the Catholic Interracial Council

The C.I.C. supplied volunteers from the University of California to Catholic grade schools in less prosperous areas of the community to aid teachers in their work with slow or academically unmotivated students.

One or more volunteers worked under the direction of a teacher who requested their services. The teacher is free to employ the volunteer as he or she sees fit, within the limitations imposed by the purpose of the program.

Criteria in the selection of volunteers are:

1. Desire to work with young people

2. Dependability

3. Academic competence

No specific educational background was required beyond a high school diploma. Training for special duties in the program was provided by the teacher under whom the volunteer is working.

A pilot project utilized sixteen volunteers at St. Joseph's Grade School in Berkeley and at St. Columba's Grade School in North Oakland.

Each volunteer committed himself to at least one two-hour period of work per week for an entire semester, and has indicated availability of transportation or willingness to use public transportation if necessary.

We received excellent counsel on how to set up such a program from School Resource Volunteers, an agency which is currently supplying about 200 teacher's aid volunteers to the Berkeley public schools.

Operation Motivation: The Banneker Program

Another total program designed for the "educationally deprived" child is the Banneker Project in the St. Louis Public Elementary Schools.

Guided by the dynamic and farsighted Assistant Superintendent of Schools, Dr. Samuel Shepherd, this program has produced phenomenal results in upgrading academic standards and injecting pride and interest in teachers, parents and students. The Banneker School District comprises 23 elementary schools which enroll approximately 16,000 children, about 95% Negro.

When the program began in 1957, students in the Banneker District ranked a year to a year and a half below the national norms of the Iowa Basic Skills test in reading, language and arithmetic. Last year, pupils leaving the eighth grade and entering high school had reached or exceeded the national norms in the important tool subjects, reading and language. They just missed the national norm in arithmetic by one month.

Before the program began, only 7% of the eighth grade graduates placed in the first rank of students entering the St. Louis public high schools. Last year 22% of the Banneker graduates were in the first rank in high school placements.

Two key assumptions are at the root of this "Operation Motivation" program:

1. That I.Q. scores, as they are currently arrived at are not truly indicative of either the capacity for or the likelihood of academic achievement of pupils.

2. That sufficiently strong and appropriate motivation rather than drastic alterations in current instructional techniques and curricular offerings can change academic apathy to energetic school activity leading to achievement.

The program itself rests on a four-pronged approach which involves:

1. Convincing teachers that higher and more acceptable pupil achievement is possible through serious effort on the part of all concerned to give children a vision of future employment opportunities and the direct relation of these opportunities to present day school work. The importance of genuine respect for the inherent worth and dignity of each child is stressed as the basic ingredient for inspiring students. (Average classroom size is slightly smaller than that for the entire city.)

2. Persuading Parents to rise above the lethargizing effects of past racial discrimination and look forward to a brighter and better future for their children through education and thus inspire these children by word and deed to regard the school as the best means to self-fulfillment and upward mobility.

3. Appealing directly to the sense of pride and competitive spirit of the pupils themselves by showing them concrete proof that academic success is a definite pre-requisite to increased employment opportunities and success in life, and by giving them hints and suggestions for improving their study habits, and by encouraging them to greater academic effort through pep rallies, honor assemblies and other types of extrinsic incentives.

4. Appealing to various community agencies to join in the campaign to help children acquire a taste for and positive attitude toward school work.

Since motivation is the essential ingredient in the "Banneker Project," the whole spirit and enthusiasm behind the project is of vital importance to those schools and groups which may be interested in developing programs of a similar nature. The national spotlight has been turned on the project in various magazine articles which are cited in the bibliography being prepared.

Besides the slightly lower class size, the only other major financial expenditure for this program was for four teachers assigned to assist in administration and a few extra remedial reading classes in the summer.

The following motivation program, "New York's Demonstration Guidance Project at Junior High School 43" has also produced excellent results. The financial outlay for this program, however, amounted to approximately $200 per student for special guidance and other services.

Higher Horizons Programs

The Higher Horizons program which has arisen in many major cities is an outgrowth of the earlier Demonstration Guidance Project begun in New York in 1956. As in the Banneker project, reading ability and grades improved; I.Q.s measured higher after different types of testing; school attendance and morale increased greatly.

The original Guidance project was to identify college ability students from lower socio-economic groups, but this, as well as subsequent projects, mushroomed into a general enrichment program for all students. Two key features of the program are:

1. Parent involvement
2. Raising cultural sights.

Some of the important features stressed were the following:

1. Gaining a truer assessment of the ability of students by use of non-verbal I.Q. tests.
2. Improving the child's self image and opening horizons to him by such means as displaying pictures of outstanding Negroes and Purto Ricans in the classroom.
3. Offering more remedial reading classes.
4. Featuring book fairs and providing circulating libraries of paperback books to encourage reading.

5. Providing intensive counselling service for college and career possibilities.

6. Initiating an intensive cultural program to help the children broaden their tastes. This included preparing the children in advance for the concerts, plays and other events they attended.

7. Opening the schools after school hours to provide a place for quiet study.

Adaptations of the Higher Horizons Program

The Indianapolis Catholic Interracial Council has initiated a pilot project in the "Higher Horizons" field in one of their parish schools. They stress the importance of enlisting the cooperation of the pastor, principal, teachers, parents andparish societies as the first step in a successful program.

Since the program is designed to encourage children and their parents to look upon education today as the step toward a brighter future, individual projects are geared toward this end.

Initial classroom speakers from the C.I.C. point out the relation of study and reading habits and staying in school to tomorrow's job opportunities. The film, "Morning for Johnny," then reinforces the talk as well as later speakers, many of whom are Negroes who are successful in various careers which may be of interest to 7th and 8th graders.

Included in their first year of programming were special exhibits, visits to the Children's Museum, the Art Museum, and an extensive tour through the public library with an explanation of all the services available.

Although the program involves mostly 7th and 8th grade students, preparations begin as early as the 3rd grade. Last year, the third graders were introduced to the topic of "What Is A Museum?"

Besides additional remedial reading classes, plans for the future include a "Junior Great Books" program to stimulate talented youngsters to read and analyze challenging books.

Interracial Understanding in the Classroom

A pioneer study on the reasons for low motivation and other considerations of the disadvantaged child can be found in Frank Reissman's book, The Culturally Deprived Child.

He suggests that the following are some of the reasons which lie behind the lack of motivation which is presently causing so much concern:

1. Reading texts are not of interest or not relevant to the student. If the student is a member of a minority racial group, he notes the absence of illustrations and mention of members of his racial group.

2. Intelligence tests as currently constructed do not always measure true abilities.

3. Counselors and teachers then underestimate the student's potential or his future employment opportunities.

4. Programs, even those attempting to raise standards or cultural sights, may be patronizing if they assume that only the school or some outside organization can provide the "right" cultural offerings. (Reissman believes that even the term "culturally deprived child" ignores the positive aspects of the culture of lower socio-economic groups.)

Providing a link for both areas which deserve priority in Catholic educational planning is the text book. Both from the point of view of motivation for the minority student and for developing accurate racial opinions by other students, it is vital that such an important tool as the textbook reflect a truthful image of minority persons. Several studies made recently have probed into this area.

Textbook Analyses: Proposals for Improvement

Several studies have been made to show that many of the most widely used textbooks in the country do not accurately reflect the image or position of the minority person in American life.

One excellent study made by the Anti-Defamation League in 1961 on "The Treatment of Minorities in Secondary School Textbooks," revealed that textbooks still contain major inadequacies and distortions. In one area of their findings, dealing with the treatment of American Negroes, they disclosed that the social studies textbooks studied bore these characteristics:

1. The Negroes' position in contemporary American society continues to be very largely ignored (Comparison was made to an intensive 1949 study of the American Council on Education.)

   There is a tendency to treat racial inequality and attempts at its eradication with complacent generalizations, not hard facts. In most cases, the presenta-

tion of the 1954 Supreme Court decision on public school desegregation bypasses any consideration of the underlying principles and of subsequent, ongoing attempts at both compliance and evasion. The achievements of living Negro Americans are mentioned in only a small minority of books. Residential segregation by race is seldom discussed.

2. Historically, American Negroes continue to be portrayed primarily as simple, childlike slaves and as uneducated, bewildered freed men. Most textbooks do not chronicle the achievements of this people in the years from 1876 to the present. Where attention is given to outstanding Negroes in American history, the presentation is insufficient to counterbalance the previously created stereotype of a racially inferior group.

3. The scientific knowledge underlying sound understanding of the basic similarity and equality of the races of mankind is absent from the great majority of the textbooks.

4. With few exceptions, photographs and other illustrations in textbooks continue to portray America as an all-white nation, not as an interracial and increasingly integrated one.

These findings are also applicable to other racial and ethnic minorities. For example, the report found that, "Very little attention is paid to America's increasingly significant Spanish-speaking immigrant and migrant groups. Virtually nothing favorable is said about these peoples; in several areas, negative stereotypes of them are still presented."

The report also includes a detailed analysis of the "Treatment of the Jews in Textbooks." An earlier study by the A.D.L., "The Treatment of Religion in Elementary School Social Studies Textbooks" is also significant in this regard.

Policy Statement on Textbooks

The Catholic Interracial Council of Detroit supported a policy statement of the Michigan Board of Education which urged that "Every publisher of textbooks who wishes to continue to find a market in the state of Michigan, move quickly, firmly and with great skill to provide the textbooks that are necessary for our schools to do the job they want to do.

The Board's report recognized that it is difficult for children of minority groups to understand why children like themselves are never seen

in a picture and damaging to their self image not to find anything of pride in their heritage. "Children of the majority group are also damaged by textbooks which inaccurately reflect our society," the report continued.

Supplementary Texts

Until textbook publishers correct the inadequacies, supplementary materials are being prepared to fill the gap. (Several textbook publishers are now working on texts in which the illustrations will more adequately reflect the pluralistic pattern of American society today.)

An example of a supplementary textbook is the 52-page booklet entitled, "The Struggle for Freedom and Rights," issued by the Board of Education of the City of Detroit. The booklet is used to supplement eighth grade history books in the areas of the history of slavery, its relation to the Civil War, and the struggle for equal rights to the present day.

Analyses of Catholic Textbooks:

One study made at St. Louis University on the intergroup contents of four sets of literature textbooks widely used in Catholic secondary schools came to this conclusion:

> Prejudicial expressions were found in all four sets of texts. Unguarded statements which could provoke prejudicial thinking were present. Generally, the teaching materials overlooked those instances where teacher interpretation was needed.

Another study also made for a doctoral thesis at St. Louis University analyzed widely used religion texts. It noted that recently published texts tended to present more favorable intergroup themes than older texts which stressed the apologetic approach to religion.

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The attempt to incorporate ideas on bettering human relations in all courses of study is likewise an important aspect of educating children for interracial and intergroup understanding. Catholic and public schools in Pennsylvania, as well as in other states, make wide use of a "Guide to Intergroup Education in Schools," prepared by the Pennsylvania State Commission on Human Relations.

Our Greatest Challenge: Human Relations Guide

This Pennsylvania guide for intergroup education in schools represents the efforts of 161 educators and community leaders to provide practical teaching techniques, aids and learning activities for all classes in grade and high school.

A particularly good chapter on the "Nature of Prejudice" delves into the manner in which children develop prejudice and suggests antidotes to prejudice.

The guide offers practical suggestions for different subjects and evaluates their effectiveness. For example, it documents the fact that "biographies, fiction and drama offer valuable tools for sensitizing students to the feelings, attitudes and problems of representatives of differing cultural groups and can create respect and understanding of these differences."

Geography Curriculum Guide

An example of how human relations' concepts are developed in subject matter fields is found in the new geography guide, called Revolution in Geography, Too? from the National Catholic Education Association Bulletin, Feb. 1963.

The author develops the concept that people of all races and in all countries exercise intelligence and ingenuity in her treatment of such lessons as the one on the Congo:

> The American child's first reaction to a picture might be, 'Look at the poor mud huts these people live in'; but the teacher can explain, 'If this African native had built a brick house like yours, it would really be a brick oven because of the intensive heat in his country. He was wise. He used mud because it is porous and holds moisture. His mud house has a kind of air conditioning of its own'."

Developing Positive Attitudes:

What are some of the ways teachers in Catholic classrooms can provide positive and accurate information and attitudes about people of different racial groups? Again, Dennis Clark offers some practical suggestions from his talk at Rockville Centre:

COLOR AND CATHOLIC CLASSROOMS

Dennis Clark, N.Y. Catholic Interracial Council

What is the nature of racial opinion and attitudes among so many white people? Racial myths and superstitions are traditional, rooted in old folk ideas and half-truths. The Church is an old foe of superstition. The racial prejudices are also complex, for humans are subtle creatures and our society is highly complex. Like the issue of the relation of government to education with which we wrestle today, the issue of race does not admit to headline solutions or simple answers. Racial attitudes, too, are controversial, but no more so than many of the other emotionally-loaded moral issues to which Catholics must address themselves.

What are some of the means that can be used by Catholic schools to renovate racial attitudes in restricted all-white areas as well as in racially changing neighborhoods? Here are some suggestions:

1. The promotion of interracial association in an affirmative and creative way in school and school-related activities such as scouting, athletics, visits, teacher exchanges and parent contact. This is very important in the all-white parish. The all-white parish is a problem parish in terms of current racial opinion and needs special means to overcome its racial isolation.

2. The careful scrutiny and revision of texts and visual materials so that the true multi-racial history, problems and appearance of our society can be effectively taught.

3. More teacher training about intergroup relations. The overwhelming majority of Catholics were raised and have operated in an all-white environment. Are we sure of the grasp we have on the Church's social teaching about race and the urgency with which men of color throughout the world regard this issue?

4. The Holy Father in the encyclical "Christianity and Social Progress" ("Mater et Magistra") urges the teaching of Catholic Social doctrine at every level of our education with respect to modern problems. In how many elementary school classrooms was the predicament of James Meredith (so constantly in the headlines for all pupils to see) discussed or prayed about?

5. One of the most tricky problems for teachers is the attitude of parents that may oppose interracial justice in a most stubborn way. It would be entirely possible for a Parent Consultant to be appointed to work in cooperation with tea-

chers on this subject. A person definitely responsible for raising the issue with parents and parent groups could help assure home support for school teaching. This would be especially helpful in racially changing areas, where feeling runs high. Several parishes could use such consultants at once.

6. The fulness of Catholic spiritual riches should be used to form Christian views on race. This means not only a mining of the liturgy for relevant instruction, but the featuring of the extraordinary heroism of holy people who have worked for interracial justice: not only St. Martin de Porres, but St. Peter Claver, St. Isaac Joques, St. Francis Xavier and such great Christians as the Martyrs of Uganda and those of Japan. Let us not forget either Americans like Katherine Drexel, Archbishop John Ireland and the quiet Indian Venerable Kateri Tekawitha.

7. Finally, there is a process we might call the uses of unity. We can be of great service to Church and community by encouraging the unity of Catholics across racial lines at every occasion. The sponsorship of Negro youngsters by all Catholics has been weak. We should look to this obligation. We do not benefit to the degree that we should from the gifts and potential of Negro Catholics. Being a Negro Catholic should mean ready access and special advantage to higher opportunities. White Catholics should sponsor and encourage such advancement as a proud expression of Christian unity.

A Catholic School Program for Better Race Relations:

In a highly significant address before the 24th annual meeting of the midwest division of the National Catholic Education Association, Dr. Deton Brooks of the Chicago C.I.C. and director of research for the Cook County Department of Public Aid, offered the following Catholic school program for better race relations. The plan is based on the recommendations of the National Conference on Race and Religion and coincides with the areas discussed in this report--curriculum, teachers' and students' programs.

Dr. Brooks stressed the special strength and mandate possessed by parochial schools in human relations by reason of their conscious commitment to religious principles. To translate these principles into practice, Dr. Brooks offered some concrete suggestions. Highlights of his proposals were:

1. A complete review of present curriculum and practices in parochial schools to determine what human relations education is now being given.

2. A special strengthening of the religious curriculum to guarantee that the teaching of the Church on race is forthrightly and clearly brought out.

3. A review of the social studies curriculum to assure that human relations issues get the priority they required.

4. Adoption of racial integration as a desirable educational goal, not simply a possible situation to be accepted when it comes. This includes the goal of an integrated faculty which has its own positive results.

5. Teacher training programs for presenting information and skills in human relations.

6. Assignment of responsibility to a person or persons for the development of resource materials on human relations, especially for use in religion and social science classes.

7. Promotion of interracial personal contact among students and teachers as an essential element of any sound program of human relations' education.

In addition, Catholic schools might adapt some of the aspects of the compensatory education programs, which the report described, to their own situation. Already, Catholic schools in some cities are opening their doors as centers of evening education for improving employment skills.

It is through such use of resources that the Catholic schools will demonstrate their generosity and willingness to work in the critical area of the continued challenge of Christian education, "That they all may be one."